

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Pentecost Sunday

# Home Mission Board calls for 3,000 new churches

ATLANTA (BP) — The church extension division of the Home Mission Board has called for a convention-wide "new-work commitment day" in response to a 1980 study indicating at least 100 million Americans lack a church home.

On "Pentecost Sunday," May 22, the Southern Baptist Convention's 36,079 churches will be challenged to start 3,000 new missions by next June.

According to the Bible, "2,000 years ago on Pentecost Sunday 3,000 souls were added to the Kingdom of God. We felt it would be appropriate for Southern Baptists to make commitments on this Sunday to add 3,000 churches to the kingdom," said Jack Redford, director of church extension.

"Our goal is for a minimum of 3,000 Southern Baptist churches to commit themselves to start a new church-type mission during the 1983-84 convention year," he said.

The latest tally indicates churches from 13 state conventions have made commitments to start 1,390 new works on Pentecost Sunday.

Jerry Graham, church extension associate director, is optimistic about commitment day. "I've been excited by the concept that a successful pastor is no longer measured in terms of new buildings, the number of baptisms, or letter transfers. A successful church is one which sponsors missions," he said.

Graham also was surprised by the

interest of relatively new churches. "In some instances 'weak churches' are making surprisingly large commitments to new missions," he said.

Graham also stressed the need for commitments to start new missions from churches in mainline SBC states in the South. "Because some older rural churches are closing their doors and members are moving to the city, some southern churches feel there isn't a need for new ones. These church closings have disheartened them," he said.

Church extension planners are hopeful a significant number of new works will be ethnic and black mission churches. Emmanuel McCall, director of HMB black church relations, expects 10 percent of the present 3,000 black churches in the SBC will pledge to start new works on Pentecost Sunday. "Three hundred churches is a realistic goal," he said.

In addition, a special intercessory prayerline (1-800-554-PRAY or 1-800-282-SEEK) will operate March 1 through May 31. "Sometimes I think Southern Baptists are willing to work hard but forget to pray hard," Graham said.

"The power of honest, fervent prayer... will be the key element to the success of Pentecost Sunday, as well as realizing the goal of 50,000 churches by the end of the century," he added.

Graham is asking for 10,000 "prayer

warriors" to pray for the establishment of new work. Anyone involved in new church starts may call with specific needs in their area. The volunteer intercessors will receive these requests and pray for them, he said.

## Editorial

### Decency at stake

By Don McGregor

Pornography is a serious problem in Mississippi. It is to be found; and it doesn't take a great deal of imagination to find it, according to some who have made it their business to check it out.

At this point, evidently, the only restraint to wholesale display and distribution of pornographic material is the conscience and taste of the merchandiser. Mississippi's law seeking to curb its distribution was declared overly broad and therefore ineffective.

Thus Mississippi needs a new law. The Mississippi House of Representatives has passed by unanimous vote a law designed at curbing the availability of pornographic material. It is now in the hands of a special sub-committee of the Senate Judiciary Committee, and a hearing was held on Friday of last week. The Committee has until March 1 to report the bill out, or it dies. After that the Senate has until March 10 to take initial action on the bill, if it is reported out of committee.

Paul Jones, executive director of the Mississippi Baptist Christian Action Commission, testified before a special sub-committee of the Senate Judiciary Committee hearing as did Owen Cooper, retired president of Mississippi Chemical Corporation.

## Baptist Record sponsors poster contest

In conjunction with Baptist Record Sunday, June 5, the Baptist Record is sponsoring a poster contest.

There will be three divisions: elementary, grades 1-6; junior high, grades 7-9; and senior high, grades 10-12.

Winners from each division will be published in the Baptist Record. And awards for first place in each division will be \$25; \$15 for 2nd place; and \$10 for 3rd place.

Posters may be done in color or black and white on regular size poster board or on unlined, white stationery-size paper.

The subject is to be an illustration of the work of the Baptist Record, any phase of the work—reporting, printing, reading, or results of reading the Baptist Record.

Deadline for entry is Apr. 15. Entries will become the property of the Baptist Record. Posters will not be returned.

Judges will be members of the Baptist Record Advisory Committee.

## Week of Prayer theme reflects need for renewed commitment

BIRMINGHAM, AL.—"God's Challenge for Our Land" creates a sense of urgency and expectation among Southern Baptists as this year's theme for the Week of Prayer for Home Missions, March 6-13.

During the eight-day observance, Southern Baptists will hold meetings and conduct special prayer services for missions in America.

"We think of the United States as a continuing base for world missions," said William Tanner, president of the Home Mission Board. "But we cannot effectively take to the world what we have not been able to do in our nation."

"Southern Baptists have committed themselves to a goal of giving every person the opportunity to be a part of a New Testament fellowship of believers by the year 2000."

"Our success in evangelizing this nation will depend on the depth of our commitment," he said.

The week of prayer will end with the collection of the Annie Armstrong Easter Offering. The national offering goal, set by Woman's Missionary Union, SBC, in consultation with the

The prayerline will also benefit the "75 to 80 percent" of the mission force never prayed for in the same specific way Baptists remember career missionaries through printed prayer calendars, Graham explained.

Their testimony was telling, but it was countered by Jan Lewis, who represents the American Civil Liberties Union, claiming that any attempt to stifle the dissemination of such material would violate the First Amendment to the United States Constitution.

During the presentation of testimony before the committee, there were graphic examples of pornographic materials exhibited. I examined them very briefly, so they do exist in their most depraved form.

(Continued on page 4)

## Overseas Baptist churches top 140,000 baptisms in 1982

By Bill Webb

RICHMOND, Va. (BP)—Overseas churches related to Southern Baptist mission work baptized 140,844 believers in 1982, nearly 11 percent more than the previous year.

Brazil, completing one century of Baptist work, accounted for a third of those baptisms—47,565, according to Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations.

"In the midst of earthquakes, regional wars, tremendous human suffering, and economic crises, 1982 was still a year in which there were many blessings from God," he told board members in their February meeting.

Nigerian Baptists were second to Brazil with 16,193 baptisms, followed by the Philippines, 11,243; South Korea, 9,800; and Tanzania, 7,229 (one for every 3.5 members). Baptists in Mexico exceeded 5,000 baptisms for the first time.

Membership in overseas Baptist

## Seminary student turns empty cans into food, fuel

By Bob Stainback

WAKE FOREST, N. C. (BP)—Dennis Testerman is turning empty cans into food and heat for those who are short on both.

Testerman, a student at Southeastern Baptist Theological Seminary, has founded P.R.E.A.C.H.—Please Recycle Empty Aluminum Cans Here—to collect the empty soft drink cans on campus, take them in for recycling and channel the money received to the poor through agencies dealing with food and fuel problems. In addition to helping the poor, some waste disposal problems are solved.

The idea is simple, but organizing and maintaining it are not. Testerman, from Roanoke, Va., has a sincere concern for the environment and enjoys being outdoors where he says he has felt closest to God. He decided to attend seminary while on a back-packing trip and as a journeyman missionary spent two years in Nigeria working in agricultural missions.

Testerman feels Christian involvement in conservation and recycling should be motivated not only by the example of Jesus Christ in ministering to "the least of these," but also by biblical teachings on the proper stewardship of all resources: our time, as well as physical and financial resources.

"Aluminum and glass are made of non-renewable resources, so our wise use of them is essential to their continued availability. And our forest resources, though renewable, are being strained by an increasing demand for paper," he said. "Disposal of these resources in a landfill is not only poor stewardship of land, but of labor and energy as well."

Southeastern Seminary's student council has voted support for the campus program, which includes special receptacles near vending machines.

Testerman believes many church members would participate in a recycling effort if one were accessible and convenient for them. "The local church, as a body of Christ, is an obvious center for this practice of stewardship," he pointed out. "Sister churches in every denomination already serve as examples and stand as ready sources of advice on the methods of setting-up a recycling project."

In addition to cans, he believes glass and paper could easily be worked into the project. He's already talked with member of the Wake Forest Baptist Church and expects a program to start there early in 1983.

Testerman is concerned many Christians seem to think of hunger as something "over there," and not as a real problem in all parts of America. But, he insists, "We preach by our lifestyle as well as by our words."

(Bob Stainback is a student at Southeastern Seminary.)



## Two Young Musicians Conferences planned

Two Young Musicians Conferences have been scheduled for the summer of 1983 at the north and south ends of the state.

These conferences, set at Gulfshore Baptist Assembly and Blue Mountain College are for boys and girls who will have finished grades 4, 5, or 6 by June 1.

The conference at Blue Mountain College, Aug. 8-12, is a first time event, being added to the schedule since all who want to come cannot be accommodated at Gulfshore. Both conferences will have the same program.

Guest clinician at Blue Mountain will be Jane Ann Welch, an approved state worker and public school teacher from Shawnee, Okla. Boys and girls will rehearse together for a performance the evening of Aug. 11.

Registration for the conference at

Blue Mountain, including \$25 per person deposit, should be mailed to the Church Music department, Box 530, Jackson, Miss., 39205, beginning Mar. 1.

The Young Musicians Conference at Gulfshore will be July 7-11, with guest clinician, Ray Burdeshaw, minister of music at Spring Hill Church, Mobile, Ala. Boys and girls will rehearse together to give a performance on the night of July 1.

Registration for the Gulfshore program should be sent, along with \$25 per person deposit, to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571.

For additional information, phone the Mississippi Baptist Convention Board's Church Music department, Sarah Talley, program director for the two events, at 968-3800.



### Churchmen sing

Here is a peek at the Mississippi Singing Churchmen, who held their retreat at Highland Church in Meridian last week.

Twenty-five of the group are going to Argentina and Uruguay in April for a singing and mission tour.

## What's Inside

Editorials by Don McGregor,  
Page 4 A better place to live  
First class preaching

Faces and Places by Anne McWilliams,  
Page 4 Dewey Metts

Gulfshore summer schedule,  
Page 2

Man and boy rallies set,  
Page 3

## FMB volunteer sues SBC for \$5 million

FORT WORTH, Texas (BP) — A \$5 million damage suit has been filed against the Southern Baptist Convention by an Austin, Texas, man who claims he was beaten by Turkish immigrants in Augsburg, West Germany, while serving with the Foreign Mission Board.

Nassar Lotfi, identified by the Fort Worth Star-Telegram as a former colonel in the Iranian Air Force and a naturalized U.S. citizen, filed his suit in the United States District Court in Fort Worth.

Lotfi, and his wife, Marion, went to West Germany in January of 1982, for a two year volunteer term, according to the FMB. Their assignment was to minister to Turkish immigrants in the Augsburg area, working alongside Southern Baptist career missionaries and in cooperation with the German Baptist Union.

The suit says that on March 27, 1982, he was "set upon" by a group men and "beaten into unconsciousness." The beating, it says, resulted in injuries to his back and spine as well as a "traumatic neurosis."

The lawsuit claims the defendant (the SBC) "did not disclose" that the work could be "hazardous to the plaintiff's personal safety."

FMB officials say Lotfi was selected because of his apparent Christian commitment, his Middle East background, his language skills, and his intense desire to go.

According to the FMB, consultations were held in July of 1982, and a decision was made to end the agreement under which the Lotfis went to West Germany.

Southern Baptist Convention attorney James P. Guenther told Baptist Press: "We don't understand the reasoning behind Mr. Lotfi's decision to sue the SBC. The convention has never had any relationship with Mr. Lotfi."

## Near tragedy doesn't end revival spirit

By Anne Washburn McWilliams

The revival at Morrison Heights Baptist Church in Clinton Feb. 13-18 turned out to be an event that the evangelist and the pastor, for sure—and the most of the church members, it is likely—will never forget.

Bill Hartley, full-time evangelist from Birmingham, Ala., and former pastor of the Ridgecrest Baptist Church in Birmingham, arrived in Clinton after midnight Saturday, Feb. 12, and parked his van, in which he would be staying, on the church grounds.

Early next morning he met the pastor, Kermit McGregor, for breakfast

The offering is named for Annie Armstrong, the first head of Woman's Missionary Union, who marshaled Southern Baptist mission support in the early 1900s.

That morning he preached at two worship services and during Sunday School talked to two groups, older children and youths.

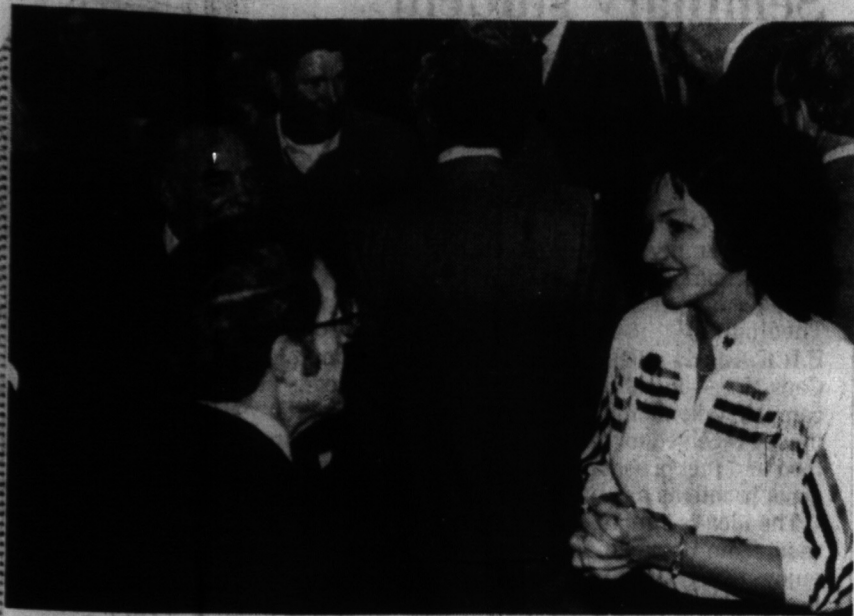
After lunch, McGregor pointed out his house to Hartley—not too far from the van. Fortunately, as it turned out, he now knew where the preacher lived.

That night, to a church full, the evangelist preached on Ezekiel 33. There had been decisions registered in both morning services, and more were recorded that night. "It was probably the greatest service I've seen since I've been in this church," McGregor

(Continued on page 4)



## Evangelism/Bible Conference photos



Roy Fish, left, chats with Myrna Loy Hedgepeth, music evangelist, during the Evangelism/Bible Conference.



Ray Frank Robbins, left, professor at Mississippi College, leads his conference on "Trouble in the Corinthian Church" during the Evangelism/Bible Conference.



Robert Jackson, left, pastor of First Church, Brandon, spends a few minutes with Junior Hill, evangelist of Hartselle, Ala., following Hill's message to the Evangelism/Bible Conference.

## First million in campaign raised by WCC

The first million of the \$2 million goal has been reached in the William Carey College Development Campaign, Hattiesburg Mayor Bobby Chain, chairman of the drive announced. The total of advance gifts is now \$1,005,363.

The Special Gifts Committee will launch its effort in the campaign, Feb. 28. This committee of 100 is headed by John D. Thomas.

The Gulf Coast phase of the campaign will be formally launched at a dinner hosted by Congressman Trent Lott in Biloxi Mar. 11. A similar effort will be announced at a dinner at the University Club in Jackson, March 22.



Chuck Endsley, right, accompanist for Martha Branham, renews an acquaintance with M. T. McGregor during the Evangelism/Bible Conference. They were members of the same church in Texarkana, Ark., before Endsley enrolled in William Carey College to study music. He is now a concert musician living in Atlanta, Ga. He was organist at Calvary Church, Jackson, immediately after graduation from college.

## Tithing and greed



To one who sought to involve him in a quarrel over the family estate, Jesus said, "Beware, and be on your guard against every form of greed, for not even when one has an abundance does his life consist of his possessions" (Lk. 12:15).

As God sought to prepare Israel to live in a good land of brooks of water, of fountains and springs, a land of wheat and barley, of vines and fig trees and pomegranates, of oil and honey, he said, "Beware lest you forget the Lord your God by not keeping his commandments and his ordinances and his statutes" (Deut. 12:7-11).

It is easy in a day of superb secularism to forget the source of one's blessings. Selfishness and greed are becoming the norm of the day. More and more, the philosophy is becoming, "Get all you can and eat it all you get."

When one forgets God, as the source of his wealth, he is making one of life's most serious mistakes. He begins to say in his own heart, "My power and the strength of my hand made me this wealth" (Deut. 8:17).

God, through Moses, established a norm for gauging one's regular response to God for all his blessings. Man was commanded to bring all the tithe into God's storehouse and test God's promises to assist him with life's necessities (Mal. 3:10).

For man's sake, he needs priorities that are firmly fixed in his heart as a bulwark against greed. He must learn

to give. Giving must become a habit of life. One who cannot give with genuine joy has been gripped by greed. Such a person is perpetually bound to living life on the lower plains, never reaching life's loftier peaks with God.

The practice of tithing helps man avoid the pitfall of greed. Jesus reminds us that the deceitfulness of riches chokes the Word of God in men's lives (Matt. 13:22).

(This series is prepared by the Mississippi Baptist Convention Board's Stewardship office.)

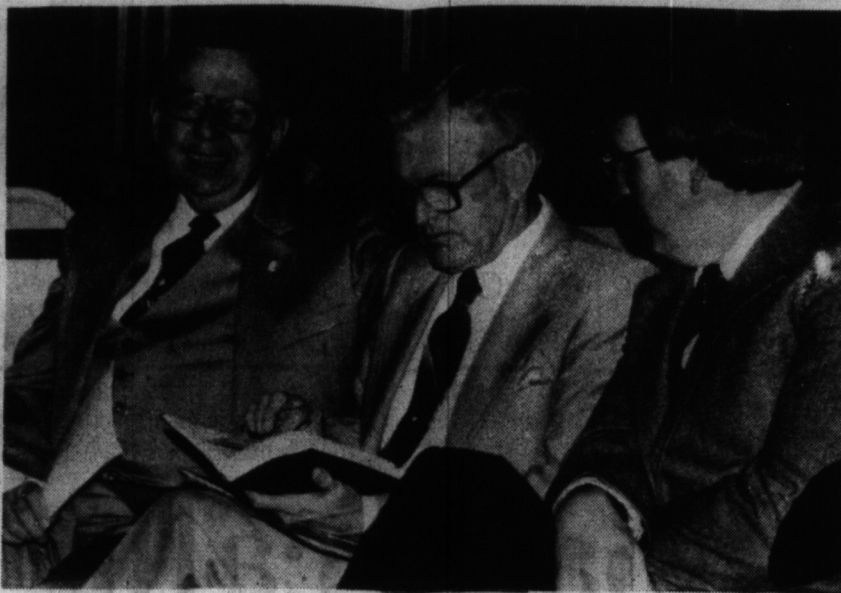
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Sunday School department director Bryant Cummings smiles toward the camera as Harold Songer reads his talk for the Evangelism Bible Conference. Sunday School department consultant, Larry Salter, is at Songer's left.

## Gulfshore 1983

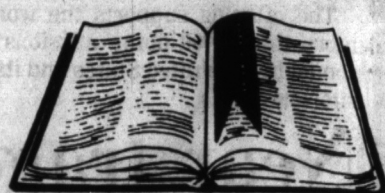
Reservation requests for Gulfshore Baptist Assembly summer conferences will be accepted after March 1. They must be postmarked after that date, according to Frank Simmons, Gulfshore manager, otherwise, they will be returned.

A complete schedule of Gulfshore programs is here below. For details concerning the programs themselves, contact the program director of the

conference at Box 530, Jackson, Miss., 39205. For information on registration procedure, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. Reservation request forms are also available from Chester Vaughn, MBCB Program director, Box 530, Jackson, Miss., 39205.

This year each reservation request must be accompanied by a deposit of \$25 per person, maximum of \$50 per family.

Date	Program	Program Director
May 16-20	I—Senior Adult Retreat (A program of Bible study, preaching, fellowship and conferences to meet the spiritual and development needs of senior adults)	Mose Dangerfield
20-22	Single Adult Retreat ("Christ: Lord Of The Singles"—For young and median singles, those never married and formerly married)	Paul Jones
23-27	II—Senior Adult Retreat (See program description for May 16-20)	Mose Dangerfield
27-31	I—Youth Conference (Worship, Bible study and recreation will allow youth to examine the Christian's responsibility for discipleship.)	Larry Salter
31-June 4	II—Youth Conference (Same as I—Youth Conference)	Larry Salter
June 6-10	III—Youth Conference (Same as I—Youth Conference)	Larry Salter
10-14	IV—Youth Conference (Same as I—Youth Conference)	Larry Salter
14-18	V—Youth Conference (Same as I—Youth Conference)	Larry Salter
18-22	VI—Youth Conference (Same as I—Youth Conference)	Larry Salter
23-27	VII—Youth Conference (Same as I—Youth Conference)	Larry Salter
28-July 2	Family Enrichment Conference ("God's Plan For The Family"—A "family week" for all members, all ages and groups—conferences, worship and Family Day)	Paul Jones
JULY 4-6	Pastor/Church Staff Conference (To provide fellowship, inspiration, training and still development for all church staff and their families)	Leon Emery
4-6	Church Recreation Conference (A Bible centered program to equip pastors, staff members and volunteers with skills in administering a church recreation program in any church.)	Robin D. Nichols
7-11	Young Musicians Music Conference (Opportunities in choral singing, music training classes, spiritual growth, and recreation for children who have finished grades four, five, and six by June 1, 1983.)	Sarah Talley
11-15	I—Youth Music Conference (Opportunities in choral singing, band instruments, handbell ringing, music training classes, and spiritual growth.)	Susan M. Clark
15-19	II—Youth Music Conference (Same as I—Youth Music Conference)	Susan M. Clark
20-23	Music Leadership Conference (For all persons with music leadership responsibilities and their families.)	Dan Hall
25-27	I—Sunday School Leadership Conference (All leadership conferences will give training and motivation for officers and teachers. Bible study and ways to enlarge the Sunday School will be presented.)	Sunday School Director
28-30	II—Sunday School Leadership Conference (Same as I—Sunday School Conference.)	Sunday School Director
AUGUST 1-3	III—Sunday School Leadership Conference (Same as I—Sunday School Conference.)	Sunday School Director
4-6	IV—Sunday School Leadership Conference (Same as I—Sunday School Conference.)	Sunday School Director
6-10	VIII—Youth Conference (Worship, Bible study and recreation will lead youth to examine discipleship and leisure time.)	Robin D. Nichols
10-13	Church Training Leadership Conference (Program to (1) equip church training leaders to lead effectively, (2) equip associational officers to perform their responsibilities)	Norman Rodgers
10-13	Special Education Conference (A conference for mentally retarded persons, their parents and leaders.)	Evelyn George
15-17	I—Senior Adult Conclave (See program description for May 16-20.)	Mose Dangerfield
18-20	II—Senior Adult Conclave (See program description for May 16-20.)	Mose Dangerfield
OCTOBER 10-12	V—Sunday School Leadership Conference (Same as I—Sunday School Conference with one exception—No child care.)	Sunday School Director
13-15	VI—Sunday School Leadership Conference (Same as I—Sunday School Conference with one exception—No child care.)	Sunday School Director



## The Doctrine of Biblical Authority

### BAPTIST DOCTRINE STUDY FOR 1983

10 A.M. - 3 P.M.

February 28 .....Immanuel, Greenwood

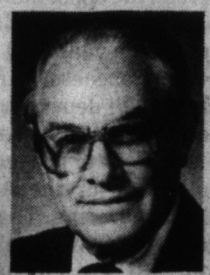
March 1 .....Baptist Building, Jackson

March 14 .....Tupelo, FBC

March 15 .....Main Street, Hattiesburg

### Conference Leader

Dr. Earl Kelly, Executive Secretary  
Mississippi Baptist Convention Board



FOR ALL PASTORS AND OTHER POTENTIAL  
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Ray Lloyd, left, pastor of First Church, Starkville, and host pastor for the Evangelism/Bible Conference, visits with Harold Songer, professor at Southern Seminary and a Bible study leader at the conference.



June Scroggins, associate director of the Baptist Student Union at Mississippi State University, stops for a word with John Bisagno, pastor of First Church, Houston, Texas, following Bisagno's message at the Evangelism/Bible Conference.

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BR2



# Brotherhood Commission may hold ethnic key

MEMPHIS, Tenn. (BP)—Baptist men are a key to ethnic church growth and the Brotherhood Commission could play a major role in developing ethnic congregations, according to Oscar Romo.

Romo, director of the Southern Baptist Convention's Home Mission Board's language mission division, said the Brotherhood Commission can help ethnic churches by developing lay leadership, redefining missions organizations to meet ethnic needs, and challenging men and boys in ethnic churches to become involved in missions.

Thirty-five persons representing

Chinese, Korean, French, American Indian, Spanish, Vietnamese, Laotian, Japanese, Arabic, and deaf language groups attended the consultation here. They reviewed and evaluated Brotherhood language materials and were trained in Brotherhood work by Brotherhood Commission age level specialists at the first national ethnic Brotherhood Consultation.

The training qualifies the men to be regional and local Brotherhood trainers. They will offer Brotherhood training to local ethnic congregations and will work to start Brotherhood organizations in ethnic churches. The consultation will be an annual event.

## Jubilation picks "Pogo"

The Baptist Student Union of Blue Mountain College will present JUBILATION, a celebration for junior high and high school youths Mar. 4, on the Blue Mountain College campus. The featured coordinator for the evening's activities is Frank Hart "Pogo" Smith.

A native of Greenwood, Smith is a program design and marketing specialist in the church recreation department of the Southern Baptist Sunday School Board in Nashville.

There will be no advance registration or reservations. Individuals will pay \$1.50 each at the time of registration Mar. 4.

Registration will begin at 5:30 p.m. with a concert by SECOND CENTURY at 6 p.m. The program featuring "Pogo" will be from 6:30-10 p.m.

For further information contact the Baptist Student Union at Blue Mountain College, phone 685-4771.



Beal Staver

## WMU subjects: Venezuela and charm

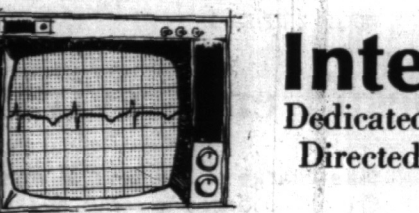
Two of the speakers for the Woman's Missionary Union Convention of Mar. 21-22 at First Church, Vicksburg, are Mrs. Richard Beal and Mrs. Robert Staver.

Martha Beal and her husband have served one term in Venezuela as foreign missionaries.

Brenda Staver serves as president of California Woman's Missionary Union. She owns and operates the Image of Loveliness Christian Charm School in El Toro and her husband is a businessman and bi-vocational pastor.

Mrs. Staver will speak to Baptist Young Women at their banquet on Monday evening, in addition to being on program Tuesday morning and Tuesday night at the convention.

Gas and Acteons will have an opportunity to meet the missionaries on Tuesday night, March 22, from 7-8:30 p.m.



## Intensive care

Dedicated to strengthening families  
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### What is your parenting style?

A conference leader at Gulfshore Family Week talked about "parenting styles" I didn't understand what he meant. I thought all parents did about the same thing. What is a parenting style?—R. O.

You perhaps heard George F. Lee of Columbia, Miss., a respected leader in parenting seminars. In a book, *Help For the Family* by J. Clark Hensley, Lee is quoted as dividing parenting styles into three: authoritarian, authoritative, and permissive. He says terms characterizing these styles are as follows:

**Authoritarian** is parent-centered, parent-controlled, patriarchal or matriarchal, rigid, legalistic morality, parent power and follows the traditional pattern of many families of the past. The limits, rules, regulations are governed by parental desires, whims, and often are changed without the child being aware of the change.

**Authoritative** differs in that the limits are set and the child knows in advance what they are and even may make some input as to what they should be. Therefore, the characteristics of this style may be described as democratic, person-centered, family discipline with husband-wife partnership, personal, flexible based upon personal morality with cooperation

and negotiation between child and parent. This usually results in progressive trust, responsibility, and freedom.

The permissive style is child-centered, child-controlled, depending on self-discipline without much parental guidance, free floating, situational morality, child power, hanging loose, most anything goes.

Lee states that advocates of each position have used scripture to support their views but that the determining factor as to which position parents hold relates not only to their religious concepts but to their own survival needs, personal temperament, and family traditions.

Lee suggests his guidelines for selecting a parenting style with five questions: (1) How can the child be reared to know the Lord personally and to seek God's will for himself? (2) How can a child be reared to develop self-esteem? (3) How can a child be reared to develop a happy and constructive relationship with others? (4) How can a child be helped to achieve a sense of identity and responsibility, and (5) How can the needs of both the parent and child be satisfied?

Address inquiries to Intensive Care, The Baptist Record, Box 530, Jackson, Miss 39205.

## Anecdotes sought regarding readership

In anticipation of Baptist Record Sunday, June 5, the Baptist Record is interested in stories concerning its effect on readers. Any previously unpublished anecdotes about life-changing experiences related to the reading of the Baptist Record would be in order. An example might be if a person read an article in the Baptist Record on missions and actually volunteered for mission work.

The Baptist Record is also interested in "kind words"—anyone who has something nice to say about the paper. The paper is, of course, always interested in hearing nice things as well as criticisms, but this is for a series of features for Baptist Record Sunday.

Send stories and testimonies to the Baptist Record, Box 530, Jackson, Miss., 39205.

## Abortion to be discussed at pastoral care seminar



Crider



McMillan

Abortion is the issue to be discussed at the Pastoral Care Seminar at Mississippi Baptist Medical Center's Gilfof Amphitheater Thursday, March 3, from 9:30 a.m. until 3 p.m. in Jackson. "Abortion: Blessing or Blight" delves into the Christian-medical aspect of abortion with three speakers who will first individually discuss their areas of expertise and then serve as panelists during a time of open discussion.

The speakers will be Beverly Smith, Crider, staff obstetrician-gynecologist at MBMC, whose topic will be "A Physician in Pilgrimage: Agnostic to Christian"; Mildred Crider, professor of psychology at Mississippi College, who will speak on "Abortion: Issues Confronting the Counselor"; and Paul Jones, executive director of the Christian Action Commission, who will speak on the subject "The Ethical Issues in Historical Perspective."

Each year the department of pastoral care at MBMC and the Christian Action Commission of the Mississippi Baptist Convention jointly sponsor the pastoral care seminar for persons dealing with others in crisis.

For further information call the pastoral care department at MBMC at

## Crusader Days scheduled at Central Hills in April

Royal Ambassador Crusader Days are scheduled at Central Hills Baptist Retreat at Kosciusko in April for two Saturdays in order to accommodate a larger number of boys wanting to participate. The first day, Apr. 16, will be for boys who live north of Yazoo, Madison, Leake, Neshoba, and Kemper Counties. The second day, Apr. 23, will be for boys who live south of that line.

Each day's program will be identical and takes place 9 a.m. to 4 p.m. and will cost \$5 per person which includes insurance and lunch.

Crusader Days are open to boys in grades 1-6 for fellowship and mission education. Home and foreign missionaries will be on hand to speak and offer personal contact with the boys and their leaders.

There will be a 75th birthday celebration marking three-quarters of a century of Crusader work. And music and games will be a part of the fellowship.

Prior to the 9:30 a.m. registration time, the camp will be open to walking

tours. Also, overnight camping is available for a limited number of churches at \$1.50 per person. Dan West, Central Hills manager needs camping reservations by April 1. He can be reached at 289-9730.

Registration for Crusader Days will begin Mar. 1 on a first come basis. Only the first 350 boys can be accommodated each day. Registration must be accompanied by the \$5 fee. Write Brotherhood Department, Box 530, Jackson, Miss., 39205. Reservation deadlines are Apr. 10 for North Mississippi and Apr. 18 for South Mississippi.

These rallies, sponsored by the Brotherhood department of the Mississippi Baptist Convention Board, are designed for men and boys to enjoy fellowship and inspiration concerning mission involvement. Each rally begins at 6:30 p.m. Mar. 11 with a banquet costing \$2 per person. Reservations are to be made with the host churches.

The state Brotherhood department divides Mississippi into nine areas; each will have a rally.

In area one will be a rally at First Church, Senatobia. Missions speaker will be James Smith, president of the Brotherhood Commission.

Dwight Massengill, home missionary to Ohio, and a native Mississippian, will speak at First Church, New Albany, which is in area two.

Bobby Shurden, music evangelist from Drew, will be keynote speaker at Immanuel Church, Greenwood, area three.

Tom Nabors, missionary to Jerusalem, will speak at First Church, West Point, area four.

Robert Holifield, missionary to Italy, will speak at First Church, Pearl, area five.

Marcus Finch, pastor of Oakland Heights Church, Meridian, will speak at Highland, Meridian, area six.

Richard Beal, missionary to Venezuela, will speak at First Church, Brookhaven, area seven.

Keith Parks, president of the Southern Baptist Foreign Mission Board, will speak at Temple, Hattiesburg, area eight.

And the family of Mike Gonzales, home missionary and pastor of Primera Iglesia Bautista de Biloxi, will speak and sing at First, Ocean Springs, area nine.



The Gonzales family

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968-5146 or the Christian Action Commission at the Mississippi Baptist Convention at 968-3800. There is no charge for admission.

BAPTIST RECORD PAGE 3  
Thursday, February 24, 1983

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## Editorials

## A better place to live

Over the past several weeks this publication, through its editorial page columns, has asked the members of Mississippi's House of Representatives to give careful thought to and act responsibly in the matter of moral legislation now before the Legislature. By the same token, the state's representatives must now be highly commended for their action. The House could hardly have acted more responsibly than it did in passing legis-

lation against pornography and putting teeth into legislation on driving under the influence of alcohol. In balloting on three bills on these matters the vote was unanimous. There was not a dissenting vote on any of the three.

These bills now go to the Senate for confirmation. Surely the members of this body also will see the need to get this legislation passed and to the gov-

ernor for his signature.

Just this past week the Baptist Record received material from Mrs. Ann Stringer of Poplarville, the vice-president of the Pearl River County chapter of MADD—Mothers Against Drunk Drivers. Mrs. Stringer has had a daughter injured by a drunk driver. Other teenagers in the community were killed by a drunk driver. This is a senseless situation, and it must be dealt with. MADD is dealing with it

positively and forthrightly. May we all be willing to help. And may our senators all be as anxious as their colleagues in the House to get activity under way that will provide a fitting penalty for spreading filth through communications material and for threatening life, limb, and property through the excessive use of alcohol. Without question, the world would be a decidedly better place for living without these two nuisances.

## First class preaching

Those who missed the Evangelism/Bible Conference were deprived of a fine experience. There about 1,500 who didn't miss it, however, and almost universally they testified to the fact that it had been a fine one.

There is not much need to compare preachers when each is doing his best under the leadership of the Lord, and there is not much need to compare one evangelism or Bible conference with another. Each serves its purpose. Suffice it to say that the experience was meaningful and uplifting this year, and that is the reason they are held. It seemed, however, that as a group the speakers were as gifted as one could ever hear in one place at one conference. There was not one who didn't seem to place himself at the disposal of the Lord and deliver his message with authority, with boldness, and with ability—which in each case was considerable.

Evangelism/Bible conferences, of course, are made up of sermons, testimonies, music, and teaching. There is no action to report. But there is a great deal to hear. This year, as with the many years before it, what was heard was inspiring.

Roy Fish, professor at Southwestern Seminary, said, "We don't know where they (the lost) are, but we know where they ain't (in-church services)." He declared that we have reversed the Great Commission. Instead of accepting a commission to go and tell, he said, we tell the lost to come and hear. But they don't come, and how can we expect them to when 50 percent of the members don't either? he asked.

Fish pointed out that laymen are more interested in being equipped than pastors are in equipping. He noted that there is an increasing desire among laymen to share the gospel and added that "an equipped laity is the only way to reach our part of the world."

Fish quoted figures of how long it would take to win the world if one person won another one, then each won another, and so on. I don't remember his time element, but I put my own calculator to it. Whatever unit of time might be used (per person per day, per week, per month, per year), beginning with just one Christian who would win one more and the process being repeated, at the end of 32 such units of time there would be 4,294,944,000 Christians. That is not exactly right

because my calculator won't work with those kinds of figures, but it's close. The point is that the population of the world is approximately 4,585,000,000. So if each Christian won one per month, in less than three years everyone in the world would be a Christian.

As I recall, Fish used 16½ years, so he must have been using years as his unit of time (one Christian win one more in one year), and he must have taken out of the considerations those who are already Christian. So it is a fantastic concept that if every Christian won just one per year and then each did the same, in 16½ years everyone would be a Christian.

Ed Young, pastor of Second Church, Houston, Texas, was addressing the condition of pastors moving often when he said, "Unless there is life where you are, there is not likely to be life where you want to be." Young, who is known to be decidedly conservative, added that "a rank liberal will not do as much harm as an outright fundamentalist who is cold."

Then he asked, "Who sets the agenda for your time—the church members or the Lord as you're on your knees?" He said power is achieved through prayer and surrender and

added that God never gives Holy Spirit power "unless we assume the Pentecostal task."

Para-church groups, he declared, are funneling and siphoning off funds and young people intended for God's purposes. There is no biblical authorization for a para-church group, he said.

Junior Hill, the evangelist of Hartselle, Ala., said, "You may be the pastor of First Baptist Church of Nowhere, but if you're in the will of God, it's where you ought to be."

Harold Songer, professor at Southern Seminary, declared that "the church that refuses to carry out God's purpose will find itself on the shelf in God's workshop, and another will be called on."

Two Mississippi pastors, Kermit McGregor of Morrison Heights, Clinton, and Tom Hudson of Oak Forest, Jackson, delivered testimonies concerning Continuing Witness Training and the use of full-time evangelists. Their presentations were as well received as any presented and excerpts were printed in last week's issue.

It was an inspiring conference, as they all are. The one next year will be also.

## Decency at stake

(Continued from page 1)  
It doesn't take long, however, to become almost nauseated from looking at them. But they were purchased all over the state, some in Jackson within one-half mile of the state Capitol.

Once again, the Legislature needs the help of Mississippi citizens. There are two bills being considered. One is

House Bill 345 that would prohibit the distribution of obscene material. The other is House Bill 346 that would make it a nuisance to run a place where obscene material is distributed. Both of these bills passed the House without opposition. That doesn't mean that they are a cinch to get through the Senate.

Citizens should contact their senators and make their views known. Also they should contact the members of the Special Sub-Committee of the Senate Judiciary Committee and urge them to send the bill on to the floor of the Senate. The members of this special committee are Con McElroy, Bill Alexander, Bob Montgomery, Theo-

dore Smith, Rick Lambert, and Bill May.

Several of these men are Baptists. Many of them have already positioned themselves in opposition to pornography. But they need help. They can be reached by telephone at 948-7321. The address is P. O. Box 1018, Jackson, MS. 39205.

## Guest opinion . . .

## HB 143 threatens moral climate in Kentucky

By C. R. Daley

Almost every session of the Kentucky General Assembly considers and too often enacts legislation that contributes to the deterioration of the moral climate in Kentucky. The first such proposed legislation this year would provide for six off track betting centers in Kentucky and would also subsidize two horse racing tracks in Kentucky to the tune of \$2.8 million a year in the form of tax credits.

House Bill 143, an omnibus horse-racing bill including these provisions, has been approved by the House business and professions committee and is headed for consideration by the full House of Representatives. Chances for passage are considered good but may be somewhat dimmed because Gov. John Y. Brown and William B. Sturgill, Kentucky Racing Commission chairman, do not favor some parts of the bill in its present form.

There are enough Baptists and other morally minded Kentuckians to bring about the defeat of this legislation. More and more of these are speaking up. Baptists in the Paducah area are especially concerned, and rightly so, because one of the six off track betting centers would probably be in Paducah. These Paducah area Baptists are calling upon fellow Baptists in Kentucky

to join them in vigorous opposition to this legislation.

Kentucky has a shameful record for treatment of the Creator's magnificent gifts. Fields of waving grain and limestone water are turned into alcoholic drink which harms people around the world. The most fertile fields are used to raise tobacco, whose health hazards no longer are debatable. And beautiful, innocent horses are used to appeal to man's gambling instincts.

Gambling on horse races is not considered wrong by some Kentuckians.

Neither is drinking and smoking, but it is difficult to support any of these in light of God's Word and in light of their indisputably evil effects upon millions.

As for HB 143 some otherwise morally minded legislators might be inclined to agree with its sponsors that since people are going to gamble anyway, why not regulate gambling and tax it for needed revenue? This argument won the day with alcoholic beverages, but legalized liquor increased drinking and its evil consequences instead of helping the problem. The same result is likely to come if HB 143 is enacted. Legalizing off track

gambling will not stop illegal betting any more than legalized liquor sales have stopped bootlegging. The cost to implement and police off-track betting would probably exceed any income from taxes.

To put it in understandable language for most Baptists, putting a tax on sin is not a moral solution. Sin is to be opposed in every form in every way and is not to be exploited for increased tax revenue.

C. R. Daley is editor of the Western Recorder of Kentucky. This is from the issue of Feb. 24, 1982.

## Letters to the Editor

## Mississippians in Montana

Editor:

Let me share with you some exciting news from God's BIG SKY COUNTRY—Montana. On Saturday, Jan. 22, 15 preachers from Mississippi arrived in Helena, Montana, to teach the January Bible Study in 23 of the 38 units of work in Western Montana. Last year Leon Emery visited in all of our associations to help pastors and deacons in their ministry. While he was here he asked me what he could do to help me. I asked him to send enough Mississippi preachers to teach the January Bible Study in each of my churches and missions. He went to work on it immediately. Those making the trip:

Leon Emery taught at Highland, Great Falls; Ralph Culp taught at Polson; Ken Anderson taught at FBC, Conrad and FBC, Valier; Roger Dorsett taught at FBC, Hamilton and Libby Baptist, Libby; Maurice Flowers taught at FSBC, Great Falls and Calvary, Laurel; Jack Gregory taught at Kirkwood, Bozeman; Gary Johnson taught at Trinity, Missoula; Wayne Long taught at FBC, Boulder; Billy Murphy taught at FSBC, Cut Bank; Hugh Poole taught at FBC, Deer Lodge and Floral Park, Butte; Ernest Sadler taught at FBC, Three Forks and Beaverhead, Dillon; Talmadge Smith taught at Calvary, Victor and Mt. Haggan, Anaconda; Jerry Stevens taught at Calvary, Helena and Gardiner Baptist Mission, Gardiner; Fred Ater taught at FBC, Shelby; and Jimmy Wood taught at FBC, Cascade and FBC, Townsend.

Carl Savell was scheduled to teach at Helena Valley, Helena, but had to cancel due to the death of his brother. We enlisted one of our pastors to take his place, so we really had 24 churches in Bible study the same week AMEN! Every pastor and every church was richly blessed by the ministry of the men making the trip. We shall always be grateful for Mississippi Baptists and the help we continue to receive. I am really thankful that I am a native of Mississippi.

We look forward to Dale Holloway being with us in April and the work crews that are scheduled for the summer. Keep us in your prayers and be assured of our love and prayers for your work.

Caley and Marie Nichols  
Home Missionaries  
Western Montana  
P. O. Box 5953  
Helena, Mont. 59604  
(406) 227-6144

## Huntsville information sought

Editor:

"First Baptist Church, located at 600 Governors Drive, Huntsville, Alabama, is in process of writing its first church history book. This history of Alabama's oldest Missionary Baptist church dates from the time of its organization on June 3, 1809, to June 3, 1984, covering 175 years of faithful, Christian service.

The church's minutes for the years 1905 to 1930 have not been located. Copies of the minutes for years 1809-

1904 and 1931-present are in the possession of the church.

Since there is a possibility that the missing church minutes will not be located, other information for the period 1905-1930 is needed. This would include old newspaper clippings, church bulletins, church programs, correspondence, and identifiable photographs concerning First Baptist Church, Huntsville, Ala.

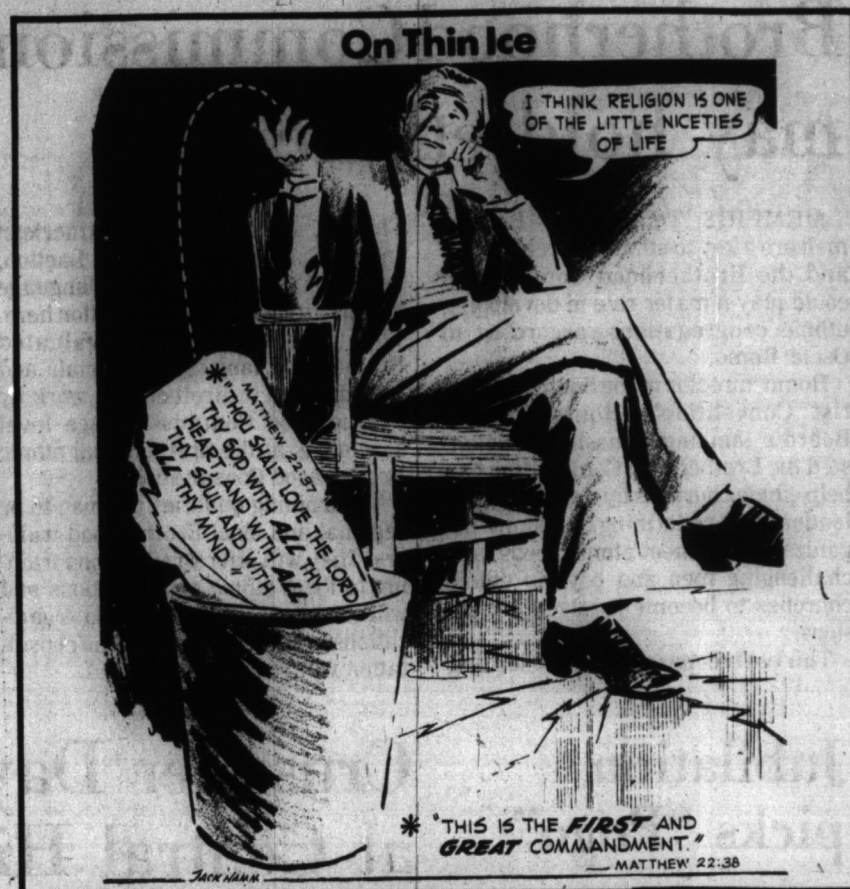
Names and data will be appreciated concerning any person from this church who has been called and/or served as a licensed or ordained minister, missionary, minister of music, musician, or who has been especially called and served in any vocation directly related to Baptist work in any field.

Some information on many former pastors of First Baptist Church, Huntsville, has already been obtained. However, further data would be most appreciated. Some of the pastors may have served churches in Mississippi.

If you have information concerning our church and are interested in helping us please forward the information and/or data requested herein to First Baptist Church, 600 Governors Drive, Huntsville, Alabama 35801, ATTN: Church History Committee.

R. E. Quick, Sr., Chairman  
Church History Committee  
Huntsville, Alabama

So often we seek a change in our condition, when what we really need is a change in our attitude.



## Faces And Places

By Anne Washburn McWilliams

## Dewey Metts

(Continued from last week)

Dewey Metts, who a short time ago celebrated his 65th anniversary of ordination to the ministry, was born in Lafayette County, Miss., on Aug. 9, 1898, one of 12 brothers and sisters. His father and mother, M. F. and Lucinda Jane Martin Metts, had been converted during a brush arbor revival held on the site of the future New Hope Church. Both later joined that church and he was ordained there as a Baptist preacher in 1886. Lucinda Jane died when Dewey was 10. Her husband remarried and had two more children, or a total of 14.

Since Dewey's dream was to become a medical missionary, he asked to be ordained to the ministry in 1917. Following his graduation from Oxford High School in 1916, he enrolled in pre-med at Ole Miss. Then World War I caused him to enter the Army Medical Corps. This resulted in his being stationed at the university for first year medicine. Afterward, when he was a civilian again, his university funds ran out, so he began teaching in Smith School at Flora.

Right away he met another teacher, auburn-haired, brown-eyed Jeannette Denson from Rankin County. The two were married April 30, 1920. Dewey's brother, James Marvin, pastor at Flora, performed the ceremony in his parlor.

He continued to teach, telling himself, "You can reach people for the Lord by teaching, as well as by preaching." ("This is true," he admitted many years later, "but God had called me to preach.") Eventually he earned both B.A. and M.A. degrees from Ole Miss.

During the Depression, in the '30s, his income as a teacher dropped as low as \$800 a year.

One year he found himself working with the WPA, digging sewer ditches on the Ole Miss campus for 75¢ a day. He and his wife and children had moved into the house with his father near Oxford. (His father was pastor near Water Valley at the time.)

One afternoon Dewey felt he could not dig another ditch, so he stopped on the way home and had a talk with the Lord, and said, "I'm ready, Lord. If you want me to preach, please give me some directions on where to go from here." When Dewey got home, his father, sitting in the swing in the yard, called out, "Son, they asked me to get them a revival preacher at Bethlehem in Yazoo County. You are it."

"But I have no practice in preach-

ing. I can't do that." But he preached, and there were three professions of faith.

Then his brother James got sick and sent him to preach for him in a revival at Mt. Moriah (Marshall). Three more came for baptism. James was still sick, so Dewey preached another revival for him. Nine made professions of faith. Deacons from Union, West, in Lafayette County, came to hear him and called him as pastor, half time. Soon Clear Creek called him for the other two Sundays of each month. Thus, he had his first pastorate.

After that, he served many country churches, several small town churches, and a city church, Mallory Heights in Memphis. Time after time he became gravely ill, and had to undergo serious surgery of different types, but each time he recovered. After 13 years at Mallory Heights, he had an operation and remained weak, and so retired. By 1970, though, he was feeling good and accepted the work at Main Street, Goodman, and also the post as BSU director at Holmes County Junior College. Voice problems caused him to retire again in '76. In all these years of service, there's no way to guess how many people he has influenced, helped, counseled with, and led to the Lord.

On Nov. 5, 1982, his wife (for 62 years and six months) died. "She loved being a pastor's wife," he said. "She was a helpmate to me in every way. She sang in the choir and worked in GA, and taught the younger children in Sunday School." They had four children: Dewey Metts, Jr., an oral surgeon (Ocean Springs and Biloxi); Quida Davis, Coral Gables, Fla., who has an administrative position with FHA; Mrs. John W. Robinson, Jr. (Harriet), deceased; and George Francis Metts, pilot, Houston, Tex.; and seven grandchildren.

"I used to fish some, and I always liked to go bird and squirrel hunting. My sons and I used to sail but I haven't had much time for recreation. I spent most of my time on church programs," he told me.

His blue eyes were far away, thinking no doubt of Jeannette. He stood, dignified and dark-haired, slender and straight, in dark suit and tie, and politely opened the car door for me. Then he presented to me a bouquet of pink camellias he'd picked from his yard at 1123 West Cherokee Glenn, just over the bay bridge from Biloxi.

"God has always supplied all my needs," he said.

## Near tragedy doesn't end revival

(Continued from page 1)

said, "There was a tremendous response."

Afterward the pastor and his son, Dale, and Hartley ate supper at the Western Sizzler. They said good night at 10:05. Four hours later, at 2 a.m., McGregor and his wife, Phyllis, were awakened by a banging at the door. When they asked, "Who's there?", they could hear no reply, but finally through the window Phyllis recognized Hartley. He handed them a note, "I think I swallowed something in my sleep, maybe a cough drop. I'm having difficulty breathing."

They called the police and fire departments and got him to Hinds General Hospital by 2:29. Doctors on duty were tied up in another emergency, so McGregor called his personal physician, W. J. Patterson. He diagnosed Hartley's condition as retropharyngeal hematoma (broken blood vessel in the throat), an extremely rare condition, he said. Three other doctors were called in. The possibility of an aneurysm was considered, but the original diagnosis later proved to be correct.

Hartley's throat continued to swell, and to further cut off his breath, so tracheotomy had to be done. He was put in intensive care.

As his wife, Judy, arrived in Clinton next day she had a wreck, though not a major one, and no one was injured.

McGregor took over the preaching of the revival. Russell Newport, musician from Missouri, arrived Monday to

take charge of the revival music. Crowds continued to come, and decisions were made at every service. Members of the congregation and of other churches that had heard about Hartley's illness expressed concern and said they would remember him in prayer.

"At 7 Wednesday night," Hartley said, "while I knew people were praying for me across the country, I felt a definite improvement in my throat." Next morning the doctor confirmed the change and told him, "You're much better." By that night he had been placed in private room and promised that he might be transferred to Birmingham by Monday, Feb. 21. By Friday he could talk again.

Doctors told McGregor, "Had he not remained calm, or had he come only a few minutes later, we probably would have lost him."

"His personal faith and his walk with God helped him to stay calm," the pastor said. The Hartleys have a boy, 14, and a girl, 12. Their daughter had been in cancer remission since age 7. Mrs. Hartley said, "If we could live through her illness, I knew God would help us through this, too."

By the close of the revival, Sunday, Feb. 20, nineteen had come on profession of faith, asking for baptism, four by letter, two on statement, and two making decisions to enter a full-time religious vocation.

(Anne McWilliams is a member of Morrison Heights Church.)

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The gifts to State Missions Week of Prayer (Margaret Lackey) are listed as received from September 1, 1982 through January 31, 1983 with 968 churches participating. At that time total gifts amounted to \$387,231.03.

[illegible]

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**Names in the News**

**Steve Watson** was licensed Jan. 12 to the gospel ministry, during a special service at First Baptist Church, Morton, James Spencer, pastor. Watson is a freshman at Mississippi State University.

**Watson**

**The Eulalia Reynolds Guyton Scholarship** at Blue Mountain College has been awarded to Pat Kuhn, daughter of Mr. and Mrs. Kenneth Kuhn of Memphis, Tenn. The scholarship was established in memory of Mrs. Guyton by her sister, Lillie D. Brown of Kosciusko, and her four sons, Charles L. Guyton, Patrick F. Guyton, Mobile, Ala.; Samuel P. Guyton, Lakewood,

**Peoples Baptist Church, Ripley, ordained Terry McMillin as a deacon on Feb. 6. The ordination message was brought by the pastor, Gregg Thomas. Afterward, McMillin was presented his ordination certificate and the book, Now that you are a Deacon.\* At age 23, McMillin becomes the church's youngest deacon. His father and father-in-law are also ordained deacons and are both members of Peoples Baptist Church.**

**Paul Harmon**, member of the Christian Business Men's Association, will bring the morning message of song and praise at Souenlovie Baptist Church, on Feb. 27.

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## Just For The Record



FIRST BAPTIST CHURCH, McCOMB, held a note burning service Feb. 6. Alan Day, pastor, and Carl O. Haskins, chairman of the building council, are shown burning the note. Standing behind them are the other members of the building council, H. L. Grady, Mrs. R. T. Lee, Judge Joe Pigott, M. J. Rhodes, Wyatt Hunter. Haskins and Ward Stokes, who served on the building council, each shared a "Tribute to God and His People." The worship center was completed in March, 1975. The note was paid off in half of the original time. The dedication of the center was held in May, 1975, with Wyatt R. Hunter, pastor emeritus, delivering the dedicational message. The prayer of thanksgiving for the note burning was led by Hunter. Day spoke on "What Do These Stones Mean?" using the text, Joshua 4:4.

Jeremiah people will be presenting a new musical-comedy creation entitled, "The Reunion" on March 10 at 7:30 p.m. at First Church, Jackson.

The 90-minute program combines comic and dramatic sketches, original music, and monologues.

For further information contact Ron Kurtz (948-8780). A nursery will be provided.

Clarke Baptist Association has named May, 1983, as Jones County Junior College BSU Offering Month for that association. Grady Crowell, director of missions, said, "There is a great BSU at Jones, and we are one of the eight associations who help to support it."

Pine Crest Church, Florence, will have Baptist Men's Day, Feb. 27, beginning with breakfast at 7 a.m. Lay speakers at 11 a.m. service will be R. W. Brown and Darryl Bone. For the 7 p.m. service, Horace Nash and Dwayne Bradshaw will lead. Joanne Doster will have special music at both services. Luther Newell is pastor.

### Revival Results

Cleary Baptist Church (Rankin): Jan. 30-Feb. 6; Gary Bowlin, evangelist; overflow crowds every night; 59 professions of faith (The meeting was scheduled for Jan. 30-Feb. 2, but Marcie Mikles, church secretary, reports, "Due to the presence of the Holy Spirit, the revival continued through Sunday morning, Feb. 6.")

The Chorale of Belmont College (a Baptist school in Nashville) will sing in the Province Chapel at Mississippi College, Mar. 1, at 8 p.m. Irwin Ray is the director.

## Ott writes new song

Paul Ott of Summit, Miss., has crossed the United States, Puerto Rico, Guam, and the Virgin Islands, singing about conservation. He is president of the Mississippi Wildlife Federation and public relations specialist producing public service announcements about conservation for the National Wildlife Federation.

His two biggest hits have been "I Am the South" and "I Am the Right Arm of America." Recently Ott wrote a new song, "I Am That I Am."

The new song was first performed at First Baptist Church, Natchez, and was enthusiastically received. Odean W. Puckett, pastor of First, Natchez, said, "Paul has turned his talent over to the Lord. He hopes to sing across our nation, bringing glory to Jesus Christ. I believe that the message of 'I Am That I Am' will be a blessing to many people."

The more steam you put behind your work, the louder you can whistle when it's done.

## 1st, Shannon commissions Bill Priest

Billy Priest was commissioned by First Baptist Church, Shannon, Miss., on Dec. 5, 1982. Priest arrived in Tegucigalpa, Honduras, Jan. 15, 1983, where he will serve as an associate of Global Outreach, Tupelo. He will work with missionaries in Tegucigalpa, Puerto Lempira, and La Ceiba, Honduras, and Belmopan, Belize, as he repairs their equipment.

Robert E. Armstrong, pastor at First, Shannon, stated, "Billy owned a business in Verona. When he felt the Lord calling him for service, he sold his business at once and surrendered his talents for service on the mission field. Global Outreach needed such a person and there the need and surrender met to meet needs of others in Central America."

Priest is the son of Mr. and Mrs. John W. Priest of Shannon.



Left to right are James Chrestman, president, Global Outreach, Tupelo chapter; Billy Priest; and Robert Armstrong, pastor at First Baptist Church, Shannon.

Harmony Baptist Church, Tippah County, has called Jimmy A. Russell as pastor. He goes from the pastorate of Jericho Baptist Church, Union County.

Jeff Powell has joined the staff of Pinelake Church, Brandon, as minister of youth. He is a graduate of Mississippi College and Southwestern Seminary. He previously served as part-time minister of youth at Pinelake.

Benny Hill is the new pastor of the Stewart Baptist Church, Montgomery County. He and his family moved from the Mt. Pisgah Church, Webster Association.

Milton Burns, pastor, has resigned at Bel Aire Church, Gulfport, to accept the pastorate of Russell Baptist Church near Meridian.

Mary Ann Bond has been called as music director of Big Level Church (Gulf Coast).

## Devotional Growing a spiritual backbone

By Earl H. Craig, Jr., pastor, First Baptist Church, Jackson II Timothy 1:7

The Bible can be used to record the many gifts God has given to his people. Our text is about one gift often overlooked and frequently forgotten. There is no amount of money or education that can gain your "self-control." God wills that we have "self-control." It is a virtue so desperately needed in our world.

Self-control determines whether your desire is a master or a servant. It can even direct your moral energy into constructive channels. Without self-control your moral energy is your master and ultimately will destroy you and/or others.

The Bible is not silent concerning self-control. The Bible describes people who achieve great things for God and their fellowman because of the discipline of self-control. The Bible also portrays the failure of people resulting from the absence of self-control.

Daniel, a young person, is described as one "who resolved that he would not defile himself with the king's rich food, or with the wine which he drank" (RSV). The account goes on to say that God gave Daniel favor and compassion. The self-control that preserved Daniel was absent in Aaron, and his tragic death is pictured in Numbers 20.

Talking about self-control and having self-control are not the same thing. This article would be amiss if it did not attempt to suggest some steps in developing self-control. One might call this "steps to growing a spiritual backbone." Begin right now to put in your life right habits. Personal habits are usually fixed by the time you are 20. Intellectual and business habits are normally attained by age 30. It is imperative that you begin now to train yourself in good habits.

New habits are not easy to acquire. The old habits usually keep asserting themselves. You will have to work extra hard to implement good, new habits. Convince yourself that if you will endure a few rough days of hardship in the beginning, soon the new habits will become easier and easier to use.

Also through prayer, ask God to give you his strength. Do not pray vaguely, but ask God specifically to help you with a particular problem. The temptation to lose control faces each person in a different way.

Finally, exercise your new habit at every opportunity. Strong muscles are developed by exercise, and strong habits are acquired by daily exercise. Like an athlete who trains for the contest, your habits must be ready before the actual battle begins.

The mature person has the quality of self-control. Begin now at "growing a spiritual backbone" or at least strengthening the backbone you have.

## Staff Changes

Carlos Scott has resigned as pastor of Gulf Gardens Baptist Church, Gulf Coast, to accept the pastorate of First Baptist Church, Pound, Va.

Mike Snowden has resigned as minister of music at Olivet Church, Gulf Coast.

Calvary Baptist Church, Coffeeville, has called Don Snipes as pastor. He goes from Fairhaven Church, Northwest Association, where he was minister of youth and education. He is a student at Mid-America Baptist Seminary, Memphis, and expects to be graduated in May, 1983.



Snipes

David Satterwhite has resigned as pastor of the Glade Baptist Church, Laurel, where he served for two years.

During this time the church reported 91 new members, 44 by baptism. Total receipts to the church increased from \$106,330 in 1980 to \$147,902 in 1982.

Satterwhite states that he is seeking God's leadership in his life and is interested in serving as a pastor, interim pastor, in revivals, or as supply pastor. He is living in the Tupelo area and may be contacted at Rt. 1, Box 604, Tupelo, MS 38801, or by phone, 841-0525, or in care of Joe Wade, 842-6078.

Terry Cutrer, new pastor at Pops Ferry, Gulf Coast, and his family were welcomed with a special fellowship on Sunday night, Jan. 30.

### Revival Dates

First Baptist Church, Lauderdale: March 6-9; Danny Lafferty, evangelist; T. R. Darsey, music director; Sunday at 11 a.m.; nightly at 7; Bobby Cossey, pastor.

## Madison church changes name

The members of Madison Baptist Church, located on Main Street in Madison, across the street from Madison-Ridgeland High School, voted in the February business meeting to change the name of the church to First Baptist Church of Madison.

The church has ministered under four names. In 1889 it was begun and known as the Madison Station Baptist Church. The name was changed in 1894 to the New Hope-Madison Station Baptist Church; 1949 brought another name change, this being Madison Baptist Church. This latest change brings the fourth name—First Baptist Church of Madison.

The pastor is James Richardson.

## Sand Ridge sponsors benefit singing

The Brotherhood and WMU of Sand Ridge Baptist Church, Scott County, are sponsoring a benefit sing for Jean McCann, a fellow church member who must have kidney dialysis three times weekly. The sing is to help pay for her hospital bills and treatments.

Those to be featured on the program are Tommy Anderson, Marion Felton, The Redemptions, and The Song Masters. A special guest will be Philip Swindall, son of Bud Swindall, pastor of Heuck's Retreat Baptist Church, Brookhaven.

The sing will begin at 7 p.m. on March 5 at the Lake High School Gym. The charge will be \$2 for 12 years and over; \$1 for ages 5 to 11; and free to children under four. Refreshments will be on sale. For further information, contact Cecil E. George, P. O. Box 593, Forest, Miss., 39074 (phone 775-3915).

## Lauderdale to hold choral festival

The Lauderdale Association will hold its third annual Choral Festival on Thursday, March 3, at the New Hope Baptist Church. Adult choirs from within the association will each perform two anthems of their own choice.

Dan C. Hall, director, Church Music department, Mississippi Baptist Convention Board, and Donald Winters, former dean of the School of Music at William Carey College, will be guest clinicians and will offer criticisms for each choir.

The program will conclude with all choirs singing together two previously selected tunes. The guest clinicians will each conduct the group.

## Bible Book

### Israel's hope

By Joe H. Tuten, pastor, Calvary, Jackson Romans 11:1-36

It should be observed again that the literary structure of the book of Romans bears some similarity to an attorney's brief presented in court. Paul asked questions which he thought an opponent or the court would ask, and then proceeded to argue those questions. This diatribe style appears three times in chapter eleven. "I say, then . . ." (11:1). "What then?" (11:7). "I say, then . . ." (11:11).

A believing remnant from unbelieving Israel (11:1-10). Paul's question was direct and abrupt. "Hath God cast away his people?" (11:1). He had dealt in the preceding chapter in depth with Israel's rejection of God's message as revealed through creation, through the law, and through Christ. He had ended that discussion with a steadfast insistence that Israel was responsible for rejecting God's redemptive message (10:19, 21). Now Paul moved directly to the next logical question. If Israel had rejected God's message "all day long" (10:21), did this mean that God had "cast away his people," thrown them completely away as far as his purpose was concerned, and closed the door on the past?

The matter of God's relationship to Israel is a very involved matter throughout the scriptures. It is absolutely necessary in one's study of the Bible that distinction be seen between the nation Israel and individuals who comprise that nation in relationship to God. Failure to be aware of that distinction will create confusion and result in very distorted interpretations. Moses wrestled with his matter over the covenant following the golden calf experience (Exodus, chapters 32-34). Isaiah wrestled with the same dilemma over the promised seed of David when he confronted faithless Ahaz (Isaiah 7:10-16). Other Old Testament prophets grappled with the matter, and so must we if we would have any hope of gaining some understanding of how God accomplishes his purpose and fulfills his promise.

Paul declared emphatically that God had not cast Israel away. He used the experience of Elijah, one of the earlier prophets, to illustrate that Israel's rejection of Christ, as a nation, was not a unanimous rejection, not even as unanimous as it might appear to be (11:2-4). He declared, "Even so then at this present time there is a remnant" (11:5). He pointed out that he was an Israelite and a part of that believing remnant (11:1). God had not failed. The nation Israel had failed in

fulfilling their God-given mission, but there were some Israelites within the nation who had and were fulfilling God's Purpose (11:7).

Gentile opportunity through Israel's unbelief (11:11-16). The diatribe is continued. "Have they stumbled that they should fall?" (11:11). God had planned for Israel to be "a light to the Gentiles" (Isaiah 49:6). As it had turned out, because Israel "stumbled at that stumblingstone" (9:32) salvation came to the Gentiles because they believed. Racial prejudice is a powerful force. Paul hoped that as the apostle of the Gentiles he might cause the Jews to see what they were missing and "might save some of them" (11:14).

A caution to Gentile believers (11:17-24). Paul used an illustration of the well-known olive tree to warn the Gentile believers against pride that Gentiles were being saved in larger numbers than were the Jews. He compared the Gentile Christians to branches of a wild olive tree which were grafted into the established olive tree where the natural branches had been broken off. Every Gentile believer, in the church at Rome and elsewhere, was being nourished by all of God's redemptive work through Israel (11:17). The Jewish branches on God's redemptive "tree of life" were not broken off in order to make room for the Gentiles (11:19). The "Well!" in verse 20 expresses amazement rather than agreement.

The Jewish branches were broken off because of unbelief. The Gentile branches, though strangers to what God had been doing through Israel over the many centuries past, had been grafted into God's purpose because of belief. If the Jews turn from unbelief to belief, they will be grafted into God's redemptive purpose (11:23), and they will flourish real well (10:24). There is room for both Jewish and Gentile branches, so the whole earth can be filled with God's fruit (11:16).

The salvation of Israel (11:25-32). Paul was concerned that Gentile ignorance, leading to Gentile conceit, failed to see the nature of God's promise to Israel (11:25). Israel was blind and would continue to be blind "until the fullness of the Gentiles be come in" (11:25). God will never change his mind about his gifts and his calling of Israel (11:29). God's election of Israel will be successful.

Paul knew painfully and firsthand that the Jews were enemies of the gospel (11:28), but he also knew that

## Uniform

### The resurrected Lord

By John G. Armistead, pastor, Calvary, Tupelo Luke 24:36-53

The Japanese short story, "Rashomon," by Ryunosuke Akutagawa tells us of a trial in which three witnesses give radically different testimonies concerning the same killing. All three saw it. All three testimonies conflicted. At the end the reader is left entirely confused and wondering exactly what did happen.

Without a clear, truthful and consistent witness to Christ, the world is left confused and lost. The resurrected Jesus told his followers in this passage that they would be "witnesses" (v. 48). The Greek word Jesus uses here is *martyros* from which we get our English word "martyr." The early witnesses of Christ did indeed pay for their testimony to Jesus with their lives. Tradition tells us that all the apostles except John died violent deaths. Not even life itself was more important to them than being witnesses to Jesus.

What was it that transformed these men who fled in terror from Gethsemane and hid in a locked room into such bold, unswerving witnesses? What must happen to a person before he can become such a witness? Answers to questions such as these are found in this passage where the disciples encountered the resurrected Lord and were never the same again.

I. Christ's witness must have an encounter with Christ himself (24:36-42).

The staggering news from the women who had gone to the grave that

## Spring Hill (Copiah) gets land gift

Spring Hill Church, Copiah County, has received a gift of a parcel of land from Mr. and Mrs. E. R. Parsons, to be used as a site for a pastorium. A chain-link fence is being constructed around the acreage.

The pastor, Jim Phillips of Clinton, and the deacons, J. P. Martin, T. A. Sandifer, Geo. O. Phillips, A. E. Wilson, O. F. Lupo, and Wm. Jones, make up the building committee.

Christ would successfully "turn away ungodliness from Jacob" (11:26). The "fullness of the Gentiles" will have come when God uses the Gentiles to bring the Jews to the experience of God's mercy in Christ (11:31). This is God's covenant with Israel (11:27), and it will be fulfilled.

## Life and Work

### Relating to God

By Beverly V. Tinnin, pastor, First Meridian Matthew 6:1-18

When I was in training to become a naval aviator, one of the courses taught was called "recognition." By showing scale models of Japanese warships students were taught to recognize them. A slide projector was used to throw pictures of aircraft on the screen for only a fraction of a second. It was felt a pilot would have to know in a split second whether an airplane belonged to the U.S. or the enemy.

In today's lesson Jesus is saying we must be discerning and recognize whether what we do is for ourselves or God. It is bad to lie to oneself but there is absolutely no hope when we try to deceive God.

A thing has merit if our motivation is correct. In other words, it's not what we do but why we do it. Suppose in the course of a visit to a house a coin falls out of my pocket and rests beside me in the chair. If I should see the coin and, thinking it belongs to my host, make a moral decision to steal the coin, then I have sinned as surely as if the coin really did belong to another.

In today's lesson we are called upon to recognize and defeat pride and selfishness that may accompany even many worthwhile ventures.

The problem stated (6:1)

The religion of the Jews was one of rituals and activity. The preaching of the 7th and 8th century B.C. prophets was that God desired his people to "do justly, love mercy, and walk humbly before him." In Judaism of the first century this was totally absent from religion. Whether it was in sacrifices or ritual observance there was no call for contrition of spirit nor heartfelt motivation accompanying these acts. For God's approval in three central performances of Judaism, Jesus said motivation is the thing.

Alms giving (2:4)

Old Testament law made alms giving a religious obligation. Unfortunately many found a way to perform this divinely ordered grace in an open way so that the giver could be seen. His generosity was acclaimed by those who watched. Many modern fund raisings practiced play upon the human desire to be congratulated for generosity. Publishing the names of donors and awarding plaques have proved effective in getting individuals to give. If this is the sole purpose of giving, then the transaction is completed. One gave for attention and praise and received the same. Unfortunately Jesus said God does not react as the human audience.

Paul wrote, "Though I give my body to be burned, and have not love, it profiteth nothing." Unless the desire to help one in need, and to join God in the good work prompts benevolence, nothing lasting is accomplished. The quickest way to show contempt for someone may be to throw money to a beggar in the dirt, in effect saying, "Now leave me alone, you dirty old man." Love and compassion make benevolence have lasting meaning in the sight of God.

The call to give for the right reasons does not indicate anonymous giving. Frequently "don't let the right hand know what thy left hand does" is combined with this teaching as a reason not to sign a pledge card at church. The fact was that Jesus stood by the box and watched the gifts being placed there. Further, Paul used the example of the Macedonian's generosity as an example to others. Rather than anonymous giving, Jesus stresses giving for the right reasons.

Public prayers (5-8)

Public prayers are definitely a part of the church's worship liturgy. In his blueprint for prayer Jesus said: "Our Father . . . give us this day . . ." As with alms giving, the call is to pray for the right reasons, in public or in private.

The Pharisees arranged to be in public places for the prayer times (9, 12, and 3 o'clock). They did this to create the impression of their own holiness. Jesus declared prayer had validity only if it were communication with God. Otherwise, it was only "babbling" and no matter how long this went on God did not listen to it. God heard prayers on the basis of sincerity alone.

Fasting (16-18)

Unlike the former two practices, Jesus never participated in ceremonial fasting. He made it clear that love for God was not proved in this way and God had no pleasure in a disciple simply missing a meal. However, by his own example, he showed that service to God or prayer could take precedence over all kinds of activity. As he concentrated upon prayer, he left off work, play, rest, and eating.

We can relate to this. In nursing a seriously ill child a parent loses his appetite. Something else is more important than eating. This type of preoccupation with more important issues, which results in fasting, is the only way in which Jesus taught or practiced it.

As with alms giving and prayers in public, the observer may be impressed by fasting, but the Father is unimpressed.